

M1502  
Friday, December 20, 1968  
San Francisco  
Group IV

Part one

Mr. Nyland: We come here for a little music, don't we? Let me explain a little bit about the ... the Armagnac in the glasses. It's a certain custom, and of course it comes from Gurdjieff. The reason we ... why we adhere to that kind of symbolism is simply in memory; because Armagnac was used at dinner or at lunch after certain toasts were given to different people classified as idiots, and that we drank to the health of certain kinds of idiots who then were in the audience or in the group. And without giving any particular explanation of what kind of an idiot a person may have been, the custom simply was that at such a time each person tried to remember what was meant by an ordinary idiot, or by a zigzag, or a square, or recalcitrant, or whatever it was that we drank to. There are twenty-seven kinds of idiots, and the last one was unique; and we started by number one and got as far as we could, because sometimes you got a little bit too much Armagnac. [laughter] But it was good for something, because every once in a while because of that one was reminded of each other and of oneself, and that also by concentrating for one moment, drinking to the health of such people and sometimes individual toasts to the people who were known—for instance, if there were five hopeless idiots, the master of ceremonies had to toast to the health of each such individual.

It is a custom we simply maintain; and we do it in New York only on Friday evenings when we have music, and when there is a little talk which then ends up by drinking to some kind of statement with which the little talk ends. So it is not a question now to drink. It is just something you leave until we come to that particular point. You understand that it's not a question of that kind of a ceremony, just to make you feel at home. It's quite different. It is sometimes that you don't feel at home at all, because it may be drinking to something that ought to be done and maybe you don't want to do it.

So, we leave the toasts for a little while. And, it is customary also that I don't talk too much. Every once in a while I forget myself because when I get going it sometimes is difficult to stop, but the concentration is on a little music. And music is a ... as you know of course, it's a language, but in order to try to understand a little bit, don't apply your ordinary ideas when you go to a concert. Because there is nothing in this kind of music that you will recognize; and even if it sounds sometimes a little bit like something you have heard before, it's quite wrong to try to classify it, don't make an attempt. It's not a question, either, that you like it or don't like it, or that it is familiar or it brings up associations. It should be listened to simply as sounds, and to what extent it can affect you depends entirely on the state in which you are. And of course it is obvious that the effect can be different for different people, but also that one person can receive sounds in different ways; and therefore it is dependent on the state of the three centers of a person, where the music will be received.

And of course it is possible to receive it in three centers. The effect of such an invasion on you is not the same for the three centers, and it's really to see if one could, to some extent at least, divide the attention of your mind, which recognizes certain sounds, with your feeling, which has an entirely different approach and is much more dependent on touch—or pedal, or combination of sounds or vibration rates—and also that what could be received by the body itself as a receiving apparatus when it is in a state of relaxation.

There's no particular reason for going into detail about that, but I just want to warn you. Don't try to classify. Don't think about it. Whatever you can do, if you can be open in all three centers it'll be much more useful than trying to concentrate and see if there is any particular kind of a hidden meaning usually explained, you might say, in a certain 'esoteric' direction. You're all wrong when you try to do that. It has a definite effect, and that's all there is to it. What you do with it is your own affair. I would say don't expect anything. You just listen.

Now I shut this off.

## Part two

Mr. Nyland: Usually on Friday we talk a little bit about Work, and very often we talk after that about the Barn. We have now a kind of a Barn here also. It's a new undertaking. Sometimes it's difficult to understand why we do these kind of things; because if it is just a philosophy, if it's a question of Work on oneself, it can be explained quite easily by telling people what they should do to Observe, to try to become Aware, to become Conscious, and then there is a certain

prescription and if you do this, then that will happen, and if that happens then something else can happen. So why bother about what we call here now 'the Land,' a piece of land somewhere up north where nothing is, really, than trees and where everything has to be done to it in order to even to make it livable. And why should we, foolish people as we are, go up there and spend time. Why should we even put money into it. Why is it just like a picnic: to go out to the country and have a good day's work—physical work—chopping wood, building perhaps a little bit, tilling the soil, digging ditches, taking care of the rain so that nothing gets spoiled. Whatever it may be, why do we do these kind of things.

Why is it necessary to understand that Work has to be applied in daily life. Because, you see, if it is kind of a philosophy that one can enjoy by just thinking about it or that you can read a book and you can be affected and then you can have an enjoyment of saying how wonderfully that is put together and how logical—and how marvelous those sentences and what beautiful words you can use and what concepts and what ideas—and then one sits and there you are having enjoyed it and again, what has taken place in you. Because perhaps all you have done is at such a time just to enjoy yourself or to let your mind function a little bit; or sometimes when it is any kind of an activity in ordinary life that you see—you perceive, you take in—you become emotionally affected, you love certain things because they are beautiful.

All of that after some time has an effect of course on the personality of a person and he can grow in his personality and he becomes perfect almost as a Man, and the question is always: Is that really the meaning of one's life. Is there really nothing else than just a certain form of enjoyment, or an overcoming of difficulties, or a form of adjustment, or something that can take place in one with which you then can sit and then, separated from that what you really have to do and what you hate doing, or where you must do it because you have to earn a living ... and that every once in a while you can go to the movies and enjoy that, and then have a good talk or a bridge party or a cocktail, or something of that kind.

We divide of course one's particular life many times in the degrees of superficiality. What is there in Man that remains superficial, and why is it that many times he would like to go a little bit further within himself and he cannot do it. Because that what is his harness—or rather, that what is his protective coat—will not allow him to go further and deeper, and partly he is afraid because he doesn't know what he is going to find and he is not adventurous enough to wish to find out. And why is it that Man—most of us—live only on the surface. Is it only because we

have a physical body that has to be satisfied. Why do we not open up more to each other. Why are we so limited in the possibilities of relationships, than only the stereotyped ones that we all know about.

And the question is, what is there for a Man which is sacred within himself and what he wants to bring out every once in a while, and then is ashamed because it is usually not understood, and he is afraid that someone else will criticize him. Why can't we be simple. Why do we have to live in this complicated industrial age the way we are doing, and being fed by that what is given to us and simply having to eat whatever has been produced and has been put on the market. And where are we, subject to all these kind of influences and what is happening to us—let alone even talking about one's Soul or the possible development of oneself. Where are we in ordinary life, even. And what is there for us when we're ... many things have been done for us without us doing anything about it, so that we can go to a store and buy what we like and have all kind of Christmas tinsels around; and forgetting symbolism, forgetting the soil, forgetting reasons why life happens to be, forgetting ourselves as human beings and after some time being satisfied with the way we live.

Because we are reducing ourselves, even to take in certain impressions that we could take in if we wished. It is not a question of getting away from the city, and it's not a question of having a good time and enjoying one's health in the sunshine. It's a question of development. It's a question of creating a condition in which certain things can grow which do not grow in ordinary life—not that easily. It is in order to have a simplicity for ourselves where then we, as a human being, should adapt ... adopt ourselves to the conditions as they are and suffer a little hardship in order to have the accomplishment and then the feeling, afterwards, of knowing that we have done our best, and at least that our energy has not been wasted.

That is one aspect; that is, simply to give the body—our body—something to do which is unusual and in a surrounding that could remind us. Again, remind us of what: of really what is the meaning of one's life. Because it gets covered up when we continue to live here; not in the country, but have to adapt ourselves to the conditions of the city—or more or less in the city, even if we live in the suburban area—and we have to do our work amidst a great many other people, some of whom we like and some we don't like at all.

So in the first place, we get away from the city. We do something on our own that is as if we wish to create conditions in which people who actually want to find themselves, have an

opportunity to see what they are and what they have been in daily life, and by contrast to do something unusual for them so that perhaps to be able to develop certain things which do not get a chance when one consists ... when one is constantly interested—and has to be interested—in a humdrum existence.

Because that what we wish to find when we go out there, is where are we actually living. What is the motivating force within one. Why is it so impossible to find such things when we just sit and listen to a little bit of a talk; because it goes in in one ear and it may stay a little bit in your brain and it goes out through the other ear, and what is there to prove that you actually have been exposed to something that is worthwhile for you. Because each person shows himself in his manifestations, and whatever the manifestations represent, they come from what he feels and what he thinks. And if we look at what we are in our habitual way of living—the way we have to and the way we afterwards adjust ourselves to—we live in a very small world for ourselves, just enough to get along with a little bit of, let's say 'tangential' possibility of getting away a little bit from the circle and to try to find certain things. And very soon either we get too tired, we lose interest, or it is too difficult, or we leave it to someone else to settle it for us.

We have lost all possibilities for ourselves to become a Man in daily life; because that what we are in relation to others is very often nothing else but a reflection of that what *they* do to us, so that that what we call 'activity' is a reactive form of simply corresponding to ... or that what is given to us as an impression reacts in us as if it is a reflex only of that what we have received. Originality of a person is very often pushed to the background, and instead of being a Sun shining all the time, we function like the Moon, only giving light as reflected light from the Sun—and only part of it, because most of it is still in the dark.

We don't have to go to the Moon, particularly, because the Earth is exactly like it, and we are children of this Earth. The Earth is also dark. The Earth has no desire to have light of its own. It is dependent on the Sun and perhaps a few stars every once in a while and reflected light from the Moon, but the Earth itself is not worth very much. And still, we need the Earth in order to develop the other possibilities of oneself. And in that sense, what is feeling and what is our intellect. It is only good to be able to make the body move and do certain things on this Earth, and then we are asked to be satisfied by the manifestations of ourselves.

This creates the surface of our life, because there is really very little percentage-wise of that what is affected during the day. And when we sleep we have dreams of different kind of

possibilities so that even when we wake up in the morning and then feel quite refreshed, sometimes we recall what we really have wished to be as a dream in the night and whatever it is that has given us a certain sense of information or something that we could believe in and hope for, and it is impossible for us to realize it and to actualize it in daily life. And then of course in order to get away from that what we call 'daily life,' we daydream.

When a Man has an inner life, he daydreams about the possibilities of a development of his inner life so that we do not have to be dependent solely on the body of oneself; that a Man actually can grow also in different directions, without having to be dependent too much on his body; that he actually can start to feel and that he knows that in his intellect he could be original; that his mind can function in a certain way, not only telling the body what to do but can live on its own, developing ideas in a logical sequence and without being bothered by associations or memory. And the picture of a Man as he really should be, is that he should have a chance for the development of certain things that, unfortunately, on this Earth are not developed. And we try to get away then by getting closer to Earth to understand more what is required of a Man when he has dealings with the Earth only, and then to see if he can get the better of Earth, of nature, and actually can resist all the different effects which Mother Nature will give us, to see to what extent we can become clever. This is, for each individual, a task; so that he has to do it himself and he is not dependent, then, on the civilization or the culture in which he has to live. Because industry is doing work for us that we should do, and without now being able to say we are and could be dependent entirely on our own—because we cannot loosen the bonds with civilization; it doesn't matter where we go and where we live, we remain bound—but at least we can have a certain freedom in doing certain things perhaps a little unusual, or perhaps the acquisition of certain dexterities and to be able to build something close to the soil and return to that what is simplicity of ourselves when we were born and we were not as yet written on by all the different educational formulas.

This is another reason to go away: In order to find ourselves. And it is like, then, a community of people with a similar aim, and it is then that we want to have contact in order, in such an atmosphere which could be created, to find out what we really are; and in working together to see how often we lose ourselves and how many times intellectually we can remain critical about each other, and how sometimes what we call 'vices' of oneself come to the foreground because you might say we can 'let our hair down,' and then that what appears of a

Man, under conditions unusual to him, is something that, of course, in ordinary circumstances never would be revealed.

When we come to a meeting, we see each other just then in a very good state because everybody seems to be interested to listen. But when we work together and there is something that you have to do—and handling an axe, and sawing, and hammering—then there is something else that starts to appear which is you in an activity together under the eyes of someone who can look at you; and then when things go wrong and that you in the usual way—of course mostly when you are by yourself—you swear and get angry, or you become jealous of someone who knows a little bit more, or you are anxious to find out how to do certain things and you cannot do it because the stones you have to lift may be a little bit too heavy, these are very useful activities for oneself in order to become acquainted with what one really is.

And for that reason we want to go. We want to find out what we are. Because somehow or other we have to come to that kind of a truth. We are covering ourselves up constantly in an ordinary—like this—city living, making a living, having to deal with others, trying to get the better of them to see if we can make an extra dollar at the expense of someone else, or try to buy things cheaply so that the dollar is stretched a little bit. All of that does not appear when we are working for a kind of an aim that could be understood by everybody. And it is not necessarily linked up with building a house or a shed; it has to do with one's attitude while one is there, to see what there is in one—endurance, insistence, concentration, dexterity of course, ability, intelligence, and feeling—and then together to find out what it is that exists as a relationship, and that to what extent one is able to be able to stand each other in the manifestations which become, naturally, much more apparent when one has to fight against forces which are a little bit bigger than one is oneself.

We avoid things in the city, and we become lazy. In the country there is a possibility of not being able to avoid to have to overcome certain things that are difficult ... because one has set one's mind that it is necessary to move a log which is much too heavy and where maybe ten people are necessary to carry it, so that then among them a certain form of solidarity can start to exist. And with that one sees oneself—how does one behave regarding others; what is there in the behavior of others that I want to criticize because I think, in my conceit, that I know more—and I find out that I know much less than I think.

This is really the idea: that one starts with physical work. Because in the physical work—

whatever there is as that kind of a manifestation—my thoughts and my feelings will come out. And then the realization that I wish to find out the truth about myself, that I really am interested in the truth only for the sake of being able to build on that when it is truthful and when it is absolute, that I know that then I cannot go wrong when I use that as a foundation for further growth.

The aim, of course, in going out there, is to find out what we are and what then can be used for the possible evolution of oneself and now, in the sense of Gurdjieff as we mean it, to be able to develop an emotional entity which belongs to Man, and that he can actually develop for himself an intellect that is able to stand on its own feet and can think and then, because of that, can command. And that we are in search at such a time for a Consciousness for a real Man, and that the relationship with others will help us to develop a Conscience within oneself and then, as a result, in the manifestations of ourselves regarding others; and that that what we call ‘relationships’ between people are being put to the test to see in what respect they are worthwhile enough, or where we can do away with them because they have no further value for us when many of us at the same time are engaged in something that is a little bit too big, maybe, and perhaps even dangerous, that then the qualities of that what is one’s character can come out—and must come out—in order to find out what is the real value of oneself.

The aim in going out is simply to prepare ourselves for the abilities which are necessary as occupations in ordinary life so that if we can, in surroundings which are a little bit more conducive and where people can be reminded of the purpose why they went, that then certain things can start to develop in one. And with that, one can return to daily life and the city and meet conditions as they are and not being snowed under by them; that one can stand up under such conditions and behave like a man should behave, like a woman should behave, because they have been taught—or at least they have been able to find out—what it is as reality of a relation between the two, including children, including family, including the activities of an ordinary household—eating, and drinking maybe a little bit in order to stimulate oneself—and to profit by whatever Mother Nature can give. So that what we simply call the three ‘rules’ of Objective Morality can be fulfilled *on this Earth*: To take care of the body the way it has to be taken care of, by giving it just enough to be able to maintain itself and not overmuch so that it indulges; to give one’s emotional capacities a certain field of operation in letting oneself express in the direction of actual feeling—and if possible, emotion for oneself—in that relation between, you



might say, 'friends' who can understand an aim and lose ... usually lose themselves in personality, that here with the aim, which is not of their own than only that what can be reached much later as the possibility of a real Man, that then on that basis they can meet and understand each other; and that as far as the intellect is concerned, that one becomes flexible, that one is not narrow-minded, that one will allow all kind of impressions to enter and to see what to do with them and to see if they are of any value, and to give to one's own intellect the possibility of actually moving around and not simply moving around in a little bit of a circle.

The whole purpose is that gradually one's mind becomes adjusted to the possibility of going away from such a circle as a tangent and coming back again ... and bringing back to one's mind that what is really necessary for the further development: that what can give one insight, that what can give one aspiration, that one can give ... what can be given to one in the sense of an aspiring towards a certain aim, a very definite intuition and a wish to grow in accordance with one's Conscience.

All these things are possible on Earth, and it is nothing unusual as long as we keep to the simplicity of wanting to live that way and to find, among ourselves, a certain form of harmony. It will not be a complete harmony because we will retain our own idiosyncrasies, but at least we will have a chance to see it; and then in working together we may be able to adapt ourselves, not only to the conditions but to the others, and that out of that could grow a certain bond of fellowship, at least of an understanding and a willingness to be able to get along with each other and to be able to stand the manifestations of someone else.

It is a big aim, and it will take many, many years. Don't think that such a thing as an ideal can be actualized overnight, but it is the constant effort of having this as an aim that can keep you going. And therefore, when you do and when you go, don't just go out of curiosity. Go with a very definite wish that you want to help build something for your own benefit; so that when it once starts to appear as an entity it is no longer the individual who has done it, but it is the totality of a Group which then has made something tangible which by itself can continue to live even after you die and it could, then, become of benefit to others. It is as if, when you wish to, to build something like a legacy as a result of cooperation with a very definite aim and an understanding that that what is being built on the Land should receive life from you; so that then what starts to exist can ultimately have a life of its own and, as such, can then help to remind you of how much of your life you have given at a time when you maybe need a little bit more life for

yourself in order to continue with the wish to remain alive.

There are many purposes about building something like that, many reasons. These are just a few. As one continues in living it, one will see more and more how the world can change simply because your intense efforts, and that what you really want to do unselfishly, can become of benefit to your own growth ... and in this direction when you need it, it will be there then to support you.

So I hope we can get, somehow or other, a little closer to that aim every time we go out. And now you see, to that wish we can drink.

Now we play a little bit more.

### Part three

Mr. Nyland: You know, there's very little to say really, because it is so simple. We find ourselves, if we are honest, unconscious. There should not be any particular difficulty about that, because each person knows well enough for himself how tremendously uncontrolled he is, how he has absolutely no ability to really say what he wants to say, that he cannot behave properly in ... on any kind of a condition than only what has been taught to him early in life, that when he has to adapt himself it takes him years and years before he actually finds the proper place and the proper attitude and the proper posture; and that each person must come to a conclusion that he is really a stupid kind of a fool and tries to get away with the least amount of energy spent in order to reach a result that he knows for himself is not entirely honest; and that there are very few honest people in this world, and that whenever you have any dealings with anyone you start out by not trusting unless you're a fool. And this question, this ... this condition in which we find ourselves, and when you are honest about yourselves you know that there is something quite fundamentally wrong with you; and simply I say it is an 'unconscious' state, because if I actually were Conscious I would know and there would not be any particular question about it, and I wouldn't have to have a book even to look it up, or an encyclopedia, in order to confirm certain thoughts I might have. I would have a certain amount of definite, very simple, but very adequate knowledge about myself of how to behave as a human being.

There is so little that we really know—*really* know—and that we are dependent in ordinary life constantly on someone else. I talked about originality a little while ago. It does not really exist, and when it does exist we call him a 'genius.' Something that really can come from a Man

in the adaptation to conditions in a very simple form—even then he knows that his hands are not fit for it. And when we want to learn certain things, years and years go by in order to train one's body to behave. And when we are young and we look at the world as it is going to be, many times we are lost because we don't know in what direction to go; and there is no proper advice, as you know, because you read one book and you think one thing, and another book will say something else. Where are the philosophers that arg ... that agree with each other. Where is all the scientific endeavor where they absolutely know for sure that certain things are so and not different ... and that all the time there is a difference in interpretation of that what ought to be a fundamental truth. What is it really that we do know for sure, that we can say this is an 'absolute' value, this is an 'axiomatic' truth. Very few things we know, and very few things we can count on.

We change day after day. We are a different person after we have eaten lunch. We're different in the presence of different people. And many times we are absolutely unreliable; and you know it, because your word is not good enough. Your "Yes" does not mean that; it means "perhaps," and when you say "perhaps" it means "No." We're not honest—not with ourselves and not with others—unless something is dependent on it, and then you will try not to lie. Why it exists, it's easy to say it: because we live on Earth; and simply because we are on Earth we are subject to the laws of Earth, and it cannot be helped because Mother Nature tells us and therefore we behave the way we are; and if you don't want to believe it, then you have a chart to show that that is your type, and you happen to be born somewhere and therefore you are what you are and nothing can be done about it.

This is the stupidest kind of nonsense. I find myself when I Wake Up to myself in an early age; when maturity has set in and I now need development, when the beginning of my body is actually reaching the possibility of its fullest development and when my feelings are still in a state of gestation and could develop more, and when my mind is eager to find out what is really a fact for me and on what can I rely. At that time—when we need education of a certain kind in order to over-bridge the difficulties which exist in this life on Earth—we don't get it; and we have to shift for ourselves; and our teachers cannot definitely tell you this is it, because they become for themselves specialists and are not Man of the world anymore.

What has to be taught is what is truth, how to behave as an ordinary human being; not in society; in relation to each other, in relation to everybody—nobody excluded. It is "Peace to all

Man,” not just a few, and that is what we don’t learn—not at school; of course not. And then you go into business and you find out a few things; and you don’t like it and you move to some other place, and then finally you settle down because unfortunately you are married, unfortunately you have already obligations, unfortunately you have ties and you cannot move anymore; and there you are: stuck.

That kind of a freedom that one ought to have in order to go and find out what exists, and then to choose. And with what will we choose, and what is there as a measure within ourselves. What is there as an example, than only a few cases out of a book; and you read an autobiography or some history of some person, and you think would it be nice if I’ve lived at the time of Luther or Calvin, or that I could have lived at the time of Plato or somebody who really meant something to me, isn’t it too bad I wasn’t born in Atlantis. But we’re here, and that is the trouble. We are here, what are we going to do with it.

What can we do, and on what can you rely. In the last instance you only can rely on yourself; and if that self is developed, you can rely on forces of life which have made you be what you are; and whatever life is in you which has been given, gradually out of this nonsense of trying to find information all around you, you will end up by trying to find it within yourself and to see what is actually essentially of value to you and what is your essential essence: the reality of yourself where you are what you are and what you always will be and always have been, and which never will change.

This search for permanency, this means the reliability, this means a Man whose word is as good as gold. And *that* we have to find. And how will we find it. Through books? Through music? Through art? Through philosophy? Through science? Through talking with people? But we remain conceited, you know. We still think we know it. We still think that we can find it ourselves. And at a great cost sometimes and a great, not only cost but also damage we find out, and a little too late because we are stuck before you know it ... and we don’t want to take anything from anyone because we say, “My world, I make it. I grow. God will tell me. Something in me will tell me. My Conscience will tell me.” And much ... how much do I know about my Conscience. Why is it the way it is; because I was educated in a certain way and because of conditioning in my early life and all the influences I’ve received from the different people, well-meaning for me but at the same time leaving me simply as an imprint of that what *they* were.

And now I have to find what is me. This is the greatest difficulty: Where is this me of myself that I know is actually myself and not somebody else. And we start to try to learn to undo all the different conditionings of oneself; and in that perhaps sometimes we are a little lucky, and sometimes we find out the hard way and we go to left and to the right and advice, and run up against the wall and retract and do it again and again and fall into temptation and then have to get up, and do damage to ourselves and do damage to our psyche because our psyche becomes warped, and our body has to suffer for it. And then what will there be in that kind of a body that is now used to certain ways of living—that it needs so much sleep, and it cannot do without coffee in the morning, and it needs a beautiful carpet on the floor.

This is the kind of simplicity that one is after when one wants to find what is reality of oneself and on which you wish to build; that what perhaps could grow up with the help of, let's say, 'God' for one moment to indicate that we are not alone—we are in this world, but we are not alone in the universe—that there is a contact and a connection of some kind and that our spiritual development, our real inner life, depends on the contact that we can find, not on this Earth primarily, than only in the form of someone through whose form you can see that what makes him alive. If you could find out and if it could be taught how to open the doors for one's inner life, how not to be afraid, how actually to communicate with someone on that kind of a basis and not simply because of words that we use and little formulas that are very adaptable to all kind of nonsense.

All this kind of book knowledge and so forth, life will teach you in the hard way and you will find out many times, I say, when it is 'too late' because the damage then is done. And then, what will one do with this psychological disturbance. How will you then find a road to your own, to yourself, and the road is closed and there are many detours.

And how will you out of the Bible, out of the sacred books, derive some mode of living—now, not thousand years ago. We have to have something that will be adaptable to that what is life so that we don't have to get away from this life in order to find it, that you don't have to go to a temple and pray all the time, or to sit in meditation and neglect washing dishes. Either we can find something now, in the midst of whatever we have to do, or it is of no use. It's nonsense to think that I can be different on a Sunday, as compared to a Monday, simply because I happen to go to church or listen to a minister. If I need God, I need God now; and any one time that I wish, that I can call Him and He can be there, that I can trust that He is always there when I need

Him.

That is the kind of religion. That's the kind of practical application of something that I can do regardless of where I live and what I am and how I was born and with whatever conditionings I have lived so far; that there is something that is fundamental in me that I say, "This is the beginning of my Conscience or my Soul." And with that I wish to Work, because whatever my body is—and it indicates also that astrologically-speaking, whatever it is—it becomes my servant to be used for the purpose of building something that is not astrologically defined because it is not in the center where the Sun is, it is only Earth—only Earth—and who wants to continue with this life to live on Earth forever and ever.

Sometimes one says it's a 'shame' I was born. And pragmatically speaking, there you are; you are born and you are here, and what to do with it; and to find out as soon as you can what you are with all the tendencies, with all the psychological defects, with all the complexes, to accept them—this is me—and to make a truthful statement out of it so that I know that this is me *any* one time; not my form, not the way I happen to talk, not the way that I dress, not the way I think that I want to appear, not the thoughts and the feelings I have. I have to have something that has an absolute value, and at the present time in my personality it does not exist than only at the center of myself where there is no movement, and without movement I cannot operate.

So this is the dilemma: how to change that static condition of a point within myself, which does not move, into a dynamic possibility for me to move with that point as a center of my existence. The quality in the first place has to be not of this Earth; because I'm not going to stay here, I want to go somewhere I hope in this life, I hope if not in this life then afterwards because life cannot be killed—only the form in which I happen to live. And in the second place what I wish is to have strength to pursue an aim, and for that I need facts to stand on so that I know that I'm not going in the wrong direction. And in the fourth place I need light so that I can see where I'm going, and in the fifth place—and these are the five points of a pentagram—the fifth place I need valuation of that what I actually know is right for me so that I don't have to go and knock on everybody's door and find out who is living inside to see if something of that interior would fit me as if it is a ... put a ... put a pair of clothes on and try to find out if that is my measure.

"I wish for myself at any one time the possibility of reaching within myself that what is always there": it's an ordinary, common statement, and I am entitled to know it because I happen to live on Earth and I need that kind of wisdom. One says if I wish to 'go away' from the Earth,

then I have to equip myself with that what belongs to the region where I'm going. And if that's the truth, then I have to find on Earth that what is not Earthly. To what extent my inner life can help me, to what extent thoughts and feelings can help me, to the extent that I can purify my thoughts and my feelings and to the extent that I can make my ordinary life simple, perhaps to the extent that I can relax in the presence of all the different things that influence me and come to the core of myself—the reality of that what I am in reality without any fool ... pomposity or any fanfare or any fringes or any particular illustrations—that what I am that could be for me a fact. Because then I don't interpret, and I don't want it to be different. When I can accept that what I am as manifestation as body, ultimately as a process of feeling and as a process of thought, then I have something that could become for me a foundation.

This is the aim of any religion: to reach a point in which a Man on Earth can reach Heaven. Because Heaven is that state of non-subjectivity. Heaven is not the Earth. Heaven is not Purgatory, and Heaven is not Hell. With Earth-living, we are acquainted with hell because we suffer. We are not acquainted with Purgatory because we don't know *why* we suffer, and we're not acquainted with Heaven because it doesn't exist than only in that point where nothing changes. And that has to be moved and that should become Heaven within, and for that I need a little indication. How do I reach that place. Where is the signpost that points to that possibility; so that if I get there I must have the strength to set it in motion, and that then with that motion the direction is given by the light of my Consciousness, and the valuation of the experiences are measured by my Conscience.

The aim of Man is to try to become non-subjective—at least in a little part of himself—so that when that starts and it is there and can continue because it is being fed, it will have a chance ultimately to take over. That is, to be present to me as I am in this personality and a form obnoxious as it may be sometimes, that that what is my inner life—also which is still too personal—that that what is really the essential sacredness of myself, that in *that* my Consciousness will start to operate and tell what to do and then, in accordance with the valuation I attach to it, ultimately reach Infinity. That what I need is to find that what is non-subjective, and that I will call 'Heaven' and at times I will call it 'God.' Because if there is something of that kind that for me is my God, it is that kind of a freedom from my subjectivity and then, in this kind of Working, that what is subjective as a personality will take on a different kind of a form.

The form we are used to will disappear. It's interesting to phantasy about the form and the

shape of an Individual. What is the quality. Everything that is now obnoxious to you will not be there. Everything that is now put into words is not there. Everything that now is facts and knowledge in your head is not there. Everything that is now cheap enjoyment of your feeling and tickling of your senses, everything that is what we now call 'titillation' is not there. An Individual is an entity, of something that belongs together and always acts and thinks and feels together as a unit, and the unity as Individual becomes a representation of that what is God or the totality of the universe. That is why Individuals are always around whenever His Endlessness wishes to communicate towards the people on Earth.

If you want to find, find out by experience but make sure that you don't waste time and energy and precious thoughts or feelings. Try to belong to that what you know must exist. Because in the depths of your heart there is a knowledge which is permanently there, and it is the seat of your Conscience that will tell you at times when you are quiet and when you are simple, and when you stand among the pine trees and you look out to the sky; and then you open your eyes and you lift your head and you stretch out your arms, and you say, "My God this is for me, and how is it possible that I can take it."

I hope you'll have a good Sunday.

End of tape